192 any kind of body dirt or excretion, as mii-kusu, "sleep" in the eyes, haa-
[578] kusu, "stains on the teeth". As in Japanese it is used also in cursing; in
anger an Okinawan may say, "I'll make you eat feces." A similar phrase,
[774] kusu takkwee, "eat feces", is often spoken after someone, especially a baby,
[795] sneezes. It is explained that the custom arose when a person once overheard
two ghosts plotting to steal a baby's soul (mabui), which may be easily de-
tached by a sneeze; one of the ghosts revealed that if a living person spoke
the phrase it would be sufficient to drive him away. The fact that the
phrase is used in anger suggests that it is an undesirable one; that it is
used in the case of sneezing probably demonstrates the greater fear of ghosts.

831 Sex Practices and attitudes related to marriage have been discussed under
that heading in Chapter V. The sex drive seems to be regarded as
864 natural and not sinful. Adults playfully tweak the penises of little boys
and may put little children of both sexes to sleep by prolonged patting of
the buttocks. They do not tell their children about the nature of sex and
expect them not to know, yet the children hear much thinly-disguised dis-
cussion of sexual relationships and, sleeping with their parents as they do,
may be vaguely aware of their parents' relations. Parents expect their
● [839] children to learn of sex "naturally" as they grow older. As Maloney reports[1],
there is little masturbation among small children, but two of Pitts' inform-
ants reported that adolescent boys sometimes hold masturbation contests to
see who can ejaculate the fastest. This practice is said to stop with the
beginning of heterosexual activity.

836 Formerly adolescents, except for girls of the gentry class, seem
883 to have had some sexual freedom. The practice of meeting in the fields at
178 night for parties, moo-ashibii, often led to sexual relations. According to
informants in one community syphilis was brought in late in the last century
through moo-ashibii with the youths of a neighboring village. Pre-marital
sexual relations are probably frequent today, though the conditions under
which young people meet are changing.

837 Married women are expected to have relations with only their hus-
549 bands, but married men are, in theory, limited only by their finances.
There exists in the larger towns a relatively large class of women called
juri, who function as both entertainers and prostitutes. (There is no dis-
tinction, like the Japanese distinction between 'geisha' and 'jorō'.) The
[178] Jurimuyaa, "juri houses", were formerly centers of social life for the men
of the city. The present 'ryōtei' have much the same function. A group of
men may spend an evening there eating and drinking and being entertained by
dancing and singing. If one chooses to remain and "buy a woman" his wife's
only objection to it can be that it costs more money.

838 Homosexuality is evidently rare, but not unknown. A Naha woman
reported that a Japanese who lived in a room next to hers was in the habit
of luring young boys into his room with good food and then seducing them,
sometimes to their physical discomfort. She said that some of the neighbors

1 Maloney, 1945, p. 392.